

# 17世紀と18世紀の文献に見られる *Because* 節内の命令文

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Imperatives Embedded in *Because*-Clauses in Seventeenth and Eighteenth Century Literature

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## ABSTRACT

The aim of this paper is to present examples of the imperative forms of the verbs “suppose” and “consider” embedded in *because*-clauses found in seventeenth and eighteenth century literature.

KEYWORDS : *Because*-Clauses, Imperatives, Seventeenth and Eighteenth Century Literature, *Suppose*, *Consider*

## 1. はじめに

英語では命令文が *because* 節内に現れることが可能であり、この構文は標準的な用法ではないものの実際に使用されている (Lakoff 1984, Verstraete 2005, Takahashi 2012, 富山 2018, 2019)。<sup>1) 2) 3)</sup>

- (1) I only make US \$ 6000 in the whole year, and even like the next two years, I was just like getting by, because don't forget that our expenses are very high.

(Verstraete 2005 : 621)

- (2) He pointed an accusing finger at the inanimate time machine. ‘But how long does it take to diffuse an atomic explosion?’ Tell me that? It had better be soon enough, because look at this.’ He cupped his hand and turned it upside down, flicking his gaze from the ground to the TARDIS as a small cloud of sand lifted itself from the dusty road and ascended towards his palm...

*Doctor Who : Nuclear Time* (Paperback Edition), Oli Smith (London, BBC Books, 2015) p. 87

(1)では否定命令の“don't forget”が *because* 節内に埋め込まれており、“forget”の補文として理由を表す陳述文が表れている (Verstraete 2005)。一方(2)

では命令文の“look at this”のみが *because* 節内に現れている。理由を表す陳述文が *because* 節内には無いが、聞き手が命令に従って発話者の行動を見れば、“It had better be soon enough”と発言した理由を理解できるようになっている (富山2018)。

このような構文を英語話者に見せると「最近の表現」「若い人が使う」等の感想を得ることが多い。しかしながら、上記の(1)(2)とは同一の構造ではないものの、*suppose* や *consider* の命令形が *because* 節で使用されている例が17世紀にまで遡って確認することができる。

以下第2節では用例の採取方法を説明し、第3節では *suppose* の命令文と *consider* の命令文が *because* の節内で使用されている例を17世紀と18世紀の文献から取り上げて資料として提示する。第4節はまとめとして、これらの用例と現代の用例との比較を行う。

## 2. 採取方法

用例の採取にあたっては、Google Books (<https://books.google.co.jp/>) を使用した。検索語句は“*because suppose*”と“*because consider*”である。該当する文献が掲載されているサイトの URL と書籍の提供元、最終検索日を各用例の下に掲載する。

### 3. 用例

#### 3.1. Suppose

##### 用例 1

And therefore it is absolutely uselesse to any man or any Church, because, suppose it settled in Thesi, that the Pope is infallible, yet whether he will doe his duty, and perform those conditions of being assisted which are required of him, or whether he be a secret Simoniack (for if he be, he is ipso facto, no Pope) or whether he be a Bishop, or Priest, or a Christian, being all uncertain ; ...

*Theologia Eklektikη. A Discourse of the Liberty of Prophesying ; Showing the Unreasonableness of Prescribing to Other Men's Faith ; And the Eniquity of Persecuting Differing Opinions*, Jeremy Taylor, (London : Printed for R. Royston, at the Angel in Ivie-lane, 1647), p. 149–150

(<https://books.google.co.jp/books?id=JcPqGLnoAyMC&printsec=frontcover&hl=ja#v=onepage&q&f=false> (Biblioteca Nazionale Centrale di Roma)) (最終アクセス日 : 2019年10月 6 日)

##### 用例 2

And again, when we read such a Precept given to any man, it must be understood, that he must have power to execute that Authority, which certainly if he could only Act in Commission with others, he could not ; because suppose St. Paul Chargeth him to Ordain Elders in every City, such, and so qualified, he might answer, in many Cases the others will not joyn.

*A Treatise of the Nature of a Minister in All Its Offices to Which Is Annexed an Answer to Doctor Forbes Concerning the Necessity of Bishops to Ordain, Which Is an Answer to a Question, Proposed*

*in These Late Unhappy Times, to the Author, What Is a Minister?* William Lucy, (London : Printed by T.R. and M.D, 1670), p. 114

(<https://books.google.co.jp/books?id=O4FmAAAAcAAJ&printsec=frontcover&hl=ja#v=onepage&q&f=false> (The British Library)) (最終アクセス日 : 2019年10月 6 日)

##### 用例 3

He denieth the consequence. 2. Because, suppose that this inference lay in the bowels of what we hold, that faith were a proper righteousness ; yet neither would this argue, that therefore God should receive a righteousness from us, in our justification ; for we rather receive our faith from God for our justification, shen God from us, in our justification ; though I grant that in a sense a far off, & with much adoe, it may (haply) be made a truth, that God receives our faith from us in our justification.

*The Life of Justification Opened, or, A Treatise Grounded upon Gal. 2, II Wherein the Orthodox Doctrine of Justification by Faith, & Imputation of Christ's Righteousness Is Clearly Expounded, Solidly Confirmed, & learnedly Vindicated from the Various Objections of Its Adversaries, Whereunto Are Subjoined Some Arguments Against Universal Redemption / by that Faithful and Learned Servant of Jesus Christ Mr. John Broun,* John Brown, (1695) p. 313  
(<https://books.google.co.jp/books?id=ypONYqwljfcC&printsec=frontcover&hl=ja#v=onepage&q&f=false> (National Library of the Netherlands (original from Universiteitsbibliotheek Vrije Universiteit))) (最終アクセス日 : 2019年10月 6 日)

##### 用例 4

So we say Number is Infinite, because whatever Number we suppose, we may by adding more Units

make it greater. So we may say Matter is Infinite, because suppose what extent we will of it, we may yet add to it, and suppose a greater. So Time is Infinite, because if we suppose any definite Number of Years past, we may yet suppose more ; or if we suppose Millions of Ages to come, we may yet suppose more to succeed'em.

*Arguments to Prove the Being of God, with Objections Against It, Answer'd; Being Several Sermons Preach'd at the Cathedral-Church of St. Paul, in the Year 1706, on Account of the Lecture Founded by the Honourable Robert Boyle, Esq.* John Hancock, (London : Printed for B. Aylmer, Senr. & Junr, 1707) p. 80

(<https://books.google.co.jp/books?id=yxdeAAAACAAJ&printsec=frontcover&hl=ja#v=onepage&q&f=false> (The British Library)) (最終アクセス日：2019年10月6日)

#### 用例 5

II. Suppose you have a queen, and one small card, of any suit, and that your right-hand adversary leads that suit ; do not put on your queen, because, suppose the adversary has led from the ace and knave, in that case, upon the return of that suit, your adversary finesses the knave, which is generally good play, especially if his partner has played the king, you thereby make your queen : ...

*The Sporting Magazine or Monthly Calendar of the Transactions of the Turf, the Chase and Every Other Diversion Interesting to the Man of Pleasure, Enterprize, and Spirit* Volume 1 (London : John Wheble and John Pittman, October 1792-March 1793) p. 214

(<https://books.google.co.jp/books?id=Y5saQAAMAAJ&printsec=frontcover&hl=ja#v=onepage&q&f=false> (Indiana University)) (最終アクセス日：2019

年10月6日)

### 3.2. Consider

#### 用例 1

But such a consideration cannot befall any mortal King ; because, consider the king materially as a mortal man, he must be inferior to the whole Church, for he is but one, and so of less worth than the whole Church, as the thumb, though the strongest of the fingers, yet it is inferior to the hand, and far more to the whole body, as any part is inferior to the whole.

*Lex, Rex: The Law and the Prince. A Dispute for the Just Prerogative of King and People. Containing the Reasons and Causes of the Most Necessary Defensive Wars of the Kingdom of Scotland and of Their Expedition for the Aid and Help of Their Dear Brethren of England. In Which Their Innocency Is Asserted And a Full Answer Is Given to a Seditious Pamphlet Intituled Sacro-sancta Regum Majestas, or, The Sacred and Royall Prerogative of Christian kings, under the Name of J. A. But Penned by Jo. Maxwell the Excommunicate P. Prelat. With a Scripturall Confutation of the Ruinous Grounds of W. Barclay, H. Grotius, H. Arniseus, Ant. de Domi P. Bishop of Spalata, And of Other Late Anti-Magistratical Royalists, as the Author of Ossorianum, D. Fern. E. Symmons, the Doctors of Aberdeen, &c. In XLIV Questions.*

Samuel Rutherford, (London : Printed for Iohn Field, 1644) p. 143

(<https://books.google.co.jp/books?id=tpIBAAAQAAMAAJ&printsec=frontcover&hl=ja#v=onepage&q&f=false> (Oxford University)) (最終アクセス日：2019年10月6日)

## 用例 2

Here, I confess my self, in the first place, dissatisfied with the very terms themselves; having no option, with regard to the elect (of whom we must suppose this to be said) that there is any *relative change* in their state at all. Because, consider them with reference to the first Adam, and they are always under the condemning sentence and curse of the law, always exposed to misery and wrath: ...

*A Sermon Occasioned by the Death of the Late Mr. Matthew Madden. Preached at Devonshire Square, January the 16th, 1731/32*, Sayer Rudd (London: Printed for Aaron Ward, 1732) p. 28

(<https://books.google.co.jp/books?id=tC9cAAAAQAAJ&printsec=frontcover&hl=ja#v=onepage&q&f=false> (Oxford University)) (最終アクセス日: 2019年10月6日)

## 4. まとめ

用例中の命令形の *suppose* は、いずれも *if* と置き換え可能な仮定の機能を担ったものと見られる(例: “Suppose it rains tomorrow, what shall we do?”)。つまり、*suppose* とその目的節の部分が従属節のように振る舞い、その主節にあたる別の節とともに *because* 節内に現れている。現代英語でもこの文型は次のように使用されている。

- (3) However, only the *simple* consistency of *S* is necessary to establish the unprovability of *G* because suppose *G* were provable then *h* would be in the set *P*\*.

*Recursion Theory for Metamathematics*, Smullyan Raymond M (New York, Oxford University Press, 1993) p. 6

*Consider* の命令形は *if* と代替可能ではないが、*suppose* の場合と同様に他の独立した節(用例1は “he must be inferior to the whole Church,...” 用例2

は “and they are always under the condemning sentence...” ) とペアで *because* 節内に現れている。この統語構造に関しては *suppose* と類似しているとなすことができるかもしれない。<sup>4)</sup>

このように17, 18世紀の用例では、*because* 節内の *suppose*, *consider* の命令文は従属節のように振る舞い、他の独立した陳述文と共起しているのだが、現代の英語では *because* 節内で単独で使用されている例が見られる。<sup>5)</sup> 次の(4)(5)において、それぞれの命令文は後続する “This would mean that...” “If you were strong-willed...” と意味的に繋がりがあがるが、形式的には命令文の箇所のみが *because* 節に埋め込まれている。<sup>6)</sup>

- (4) Well, first, let’s suppose that God does in fact exist. Is this enough to ensure that morality depends on God? Not necessarily, because suppose God’s existence is contingent. This would mean that there are some moral truths that would obtain in worlds in which God does not.

*Good God: The Theistic Foundations of Morality* (Paperback Edition), David Baggett and Jerry L. Walls (New York, Oxford University Press, 2011) p. 263

- (5) Could that be true? Could it possible be true? He felt panicked, alone, scared. No, he decided at last. It couldn’t possible be true. Because, consider. If you were strong-willed enough to be able to resist the low opinions of others, when they thought you were a queer, or an embarrassment, or just a plain old bag of shit, then you had to be strong-willed enough to resist...

*The Stand* (Mass-Market Edition), Stephen King (New York, Anchor Books, 2011) p. 992

第3節で紹介した17世紀, 18世紀の用例と, (4)(5) (及び脚注5の例) を比較すると、*because* 節内で従属節の役割であった、*suppose* や *consider* の命令文が時間を経て単独で現れるようになり、さらにこ

れと同じ構造が look などの他の動詞の命令形でも適用できるようになったと推測することができる。特定の理論に基づいた統語構造の分析は、今後の課題としたい。

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## 註

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1) 今回取り上げるほとんどの用例において, *because* と命令文の間にコンマが振られている。このことより (i) のように *because* が副詞のように使用され, 命令

文に付加しているという特殊な構造を持っている可能性も考えられるが, 本稿では通常の接続詞としての統語構造を持っており, 命令文は *because* の補部として現れているものと見なすことにする。

(i) [<sub>命令文</sub>[*because*] *suppose*...]

2) 従属節であるにもかかわらず, 命令文など本来は主節に起こる文型を許容する *because* 節や従属節 (化) は, ‘Non-restrictive’ Subordination (Rutherford 1970)’, ‘Performative Subordinate Clauses (Lakoff 1984)’, ‘Inferential’ *Because* Clauses (Hirose 1991)’, ‘Peripheral’ Adverbial Clauses (Haegeman 2003, 2006, 2012)’, ‘Coordinate *Because* (Verstaete 2005)’ 等と呼ばれている。

3) 執筆者が(i)を用いて, 米国の英語話者を対象に容認度の調査を行ったところ, Very Natural との回答が 65.3%, Somewhat Natural が 32.7%, Very Unnatural が 2.0% であった。詳細は富山 (2019) を参照されたい。

(i)... We also know that she put up a struggle but we know she didn’t harm the person because look at her hands. The only thing on her hands is her own blood and the only thing under her fingernails is her own blood.

*Death of a Dream* (Paperback Edition), Paul LaRosa, Erin Moriarty  
(New York, Pocket Star Books, 2008) p. 18

4) 次の欽定訳聖書の一説からも同様の構造を見ることができる。Consider で始まる命令文を受ける形で “they toil not, neither do they spin.” が続いている。

(i) And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. (Mathew 6:28)

5) Lakoff (1984) が *because* 節内に命令文が現れることができる場合を説明する際に用いたのも, *consider* を使った(i)の文である。(i)では理由を伝達する部分が修辭疑問文として現れており (聞き手は “which girl” が誰のことか知っている), この点において, 理由を表す陳述文が命令形の動詞の補文として現れている(1)と同じグループに分類できる。

(i) I’m staying *because consider* which girl pinched me.

6) (4)の “God’s existence is contingent” は *suppose* の目的節であり, 命令文の一部となっているので, 命令文と独立した陳述文ではない。

## 抄 録

本稿では、17世紀と18世紀の文献に見られる *because* 節内に現れる *Suppose* と *Consider* を使用した命令文の用例を資料として提示する。

キーワード：*Because* 節，命令文，17世紀と18世紀の文献，*Suppose*，*Consider*